PONTIFICATE OF PIUS XII

By moimunan on August 17, 2012 • (Leave a comment)

3 Votes

Although Pius XII was an extraordinary pontiff, whom I consider exemplary and holy, and whose doctrine, given on countless occasions, addressed the most diverse aspects of human life and touched on specific points of Catholic dogma, I have nevertheless heard on several occasions a rather unkind judgment of his governance of the Church. This is the case with the post we are now uploading, which will surely make many recognize its timeliness. Our commentator, Friar Eusebio de Lugo O.S.H., graces the blog with this comment, which I share below, and which I consider important and with which, I will say in advance, I agree.

Here is the comment:

By **Friar Eusebio de Lugo O.S.H**.

What astonishes me about Pius XII is that, knowing all these things and the terrible danger the Church faced in his time, he wasn't much more forceful in taking concrete, practical, and effective measures against all those treacherous prelates who infected every level of the ecclesiastical hierarchy, following the example of St. Gregory VII or St. Pius X, without caring about the hypocritical outbursts of the world defending its own.

The Montini case is a prime example: In 1954, Pius XII received confirmation, through the Lutheran Archbishop of Uppsala, that Montini was guilty of high treason because he was passing on to the Soviets the identities of Catholic priests infiltrated in Russia.

Upon hearing the news, Pius XII nearly died of fright, remaining secluded for months. So much so that many feared for his life, and Roncalli's backers warned him that he should prepare to be the next Pope.

A ruler with any courage would have sent the Milanese to a cell in the Grande Chartreuse with orders never to leave for the rest of his life, but instead, he sent him to none other than the venerable See of Ambrose and Charles Borromeo, where he did nothing but intrigue at will and destroy the work of his predecessor, the holy benedictine Cardinal Ildefonso Schuster.

Our Lady had granted Pius XII, on at least two occasions, the privilege of witnessing the dance of the sun, such as that of Fatima in 1950, on the occasion of the proclamation of the Dogma of her Assumption. And he did so to encourage the Pope to perform the long-awaited Consecration of Russia to her Immaculate Heart.

Pius XII refused, letting slip the last opportunity to cleanse the Church and avert the conciliar disaster.

I suspect that such grave failings were due to the formation the young Pacelli received from his teachers who favored modernism, such as Cardinal Gasparri, who carefully tried to conceal the Bull Cum ex apostolatus that denounced them, and which Pius X wanted to confirm in forma specifica shortly before his death…

They trained elite clergy to be much more like Talleyrand, diplomats always ready for any compromise and horrified by the slightest measure of rigor and intransigence, and wisely tamed for blind obedience to their patrons, rather than like a Saint Pius V or a Pope Luna, who were fearless before anything and anyone.

The minds of those clergymen were far more influenced by the spirit of the Napoleonic Code than by Durandus of Mende's “Racional de los Divinos Oficios” or the “Summa Theologica” of St. Thomas Aquinas.

This became abundantly clear when, in 1948, Pius XII himself instituted a secret commission for the complete reform of the liturgy, which included such dangerous modernists as Annibale Bugnini…

It's always the same story: precious documents like Mediator Dei, yet designed to support practical decisions that will ruin the entire Liturgy.

Among these latter examples are the infamous destruction of Holy Week, a new Psalter that is utterly unsingable and disharmonious, and the institution of a Solemnity as questionable as that of Saint Joseph the Worker on May 1st, such a clumsy imitation of the most outlandish aspects of communism that the Italians were quick to rename it Saint Joseph the Communist. This, of course, came after they had eliminated the Feast of Saint Joseph's Patronage over the Church.

With such a terrible practical approach, how can we be surprised by what followed?

I believe we should heed the recommendation made by the famous Bishop Gaume back in the 19th century and completely revise the human and spiritual formation provided in seminaries since the Revolution.

Just as Napoleon sought to secure absolute state control over all education, and especially the university, so that he could mold minds and hearts according to the new revolutionary paradigm, so too did the Jacobins in cassocks attempt to control the seminaries.

Their aim was to produce a type of clergyman who was aseptic, emasculated, bourgeois, and lazy, perfectly assimilated into liberal thought and regime, obedient to the prevailing trends, so as not to break the sacrosanct "diocesan communion."

And although they did not entirely achieve their goal, the number of these spiritually bankrupt clergymen continued to grow until the Council.

As an example of the desired type of clergyman, consider the opposite:
The Church always intended for clergymen to be formed within the cloister of the cathedral, in the bosom of a venerable community of canons living a communal religious life.

The Council of Trent, when it established seminaries, envisioned them being governed by their respective cathedral chapters.

It was in the 19th century that these enormous buildings were constructed, completely separate from their traditional origins, and resembling in their structure, spirit, and discipline the new liberal army that emerged in Spain from the Pro-Constitution of 1812.

In 1859, some cathedral chapters still remained, that is, for the liberals, composed of clergy seasoned in the austerity of religious life, and therefore much more difficult to co-opt, corrupt, control, and diminish in number, fervor, learning, wealth, and public esteem.

This is the portrait of the Pamplona Cathedral chapter, universally esteemed throughout the Kingdom of Navarre, and an insurmountable obstacle for the liberals.

They had to subject Pius IX to a veritable siege of pleas and threats of concordat until, in that year, the Pope agreed to suppress this religious character, even though he knew that in doing so he was eliminating one of the few examples of clerical life as the Apostles had left it to us and the Church had defined it as ideal and supreme.

Since then, the corruption of the Church through the very clerical formation severed from its roots has led us to the extremes described by Dr. Randy Engel in her book "The Rite of Sodomy."

I fear that, at least in this, the vehement Father Méramo is right, and that even in the SSPX, clergy are trained far more to be uncritically subservient to the "German lobby" that has directed it since the days of the Schmidberger Superiorate, a subcontractor of Ratzinger Inc., than to be fighters for the Truth, whatever the cost…

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